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Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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Important - -

Announcement

Vast improvements are contemplated in the Hindu Message from the commencement of the next Volume i.e., from 6th November 1919. For details look to the next issue.

MANAGER.

THE HINDU MESSAGE.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

Vol. 4.] THURSDAY OCTOBER 23, 1919. [No. 25.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

THE LOTUS: II.

By K. S. Ramaswami Sastri, B.A., B.L.

Like soul in touch with body foul and frail
Is its bright blossom clad in sweet attire
And soaring from the dark surrounding mire.
It doth the morning sun salute and hail
And in this joyful task doth never fail.
It ever seeks to go up higher and higher
To meet the sun's caressing ardent fire
Like prisoner seeking freedom from his gaol.
I would my life were like this life of thine,
So full of sunlit splendour and repose,
So soaring heavenwards from the miry earth,
Of beauty's blessedness the perfect sign,
The symbol of the soul that Godward goes
Despite the trammels of the body's birth.

The Hindu Message

THURSDAY EVENING OCT. 23, 1919.

Nationalism True and False.

The birth of nationalism is the outstanding fact of the nineteenth century and will be the chief fact remembered about that century by future humanity when the march of time has rendered it impossible to recall anything out of the past except the great outstanding events of human progress. We have dealt with some aspects of the new dawn already. We must however sound a legitimate note of warning in regard to our modern enterprise of nation-making.

We must not embark upon it in a spirit of mean commercialistic pattering with some of the most solemn and invaluable things of life. The human spirit has got before it always the ever-present danger of losing the eternal in its pre-occupation with the present, of losing the things of permanent value in its mad search after the glittering trivialities of the age, of forgetting the joys of the soul amidst the pleasures of the senses. Hence it behoves each community to so order its outer life inclusive of its social and industrial and political activity that the work of each individual as well as the collective endeavour of the community as a necessary result thereof will be such as to promote peace and perfection rather than power and prosperity. Not that these are not fit objects of human striving but they are entitled only to the second place, and not to the first place, in human hearts and thoughts.

There is a further and more insidious danger to guard against. Though it is true that a strong nationalistic spirit always seeks its self-realisation in an independent state, like a soul in search of a body, it must protect itself from certain inner enemies of its own which are all the more difficult to conquer and control because they are not without but are within. Mr. Birrell says: "In Mazzini's view, wherever you can postulate a nation—not always an easy thing to do—it should, if it wishes, be enshrined and consecrated in an independent State, having as its chief *raison d'etre* the preservation through the ages of that nationality." He points out that at the same time there is "a distinction which has to be made between the natural, primitive emotion of patriotism and the claim of nationality for the pride and place of a State." There is always the danger of the State starting as a means of national self-realisation and becoming as an end unto itself. As Mr. Birrell says well in his recent address on *Nationality and the League of Nations*: "The truth is, that any State, whether based on the right of kings to govern wrong, or on the rights of peoples to misgovern themselves, is absolute in theory and soon falls in love with her own absolutism and brooks no rival near her throne."

Indeed nationality is in harmony with the law of God only when it is an inn leading to the true home of the human spirit—a universal federation of national States aiming at unity and harmony and unsheathing the sword only to strike down the evil-minded states which are bent on aggression. The higher self-fulfilments of the national spirit are in those smaller federations that foreshadow the great

universal federation to be which will take up the non-national peoples and make them national, increase the perfections of each national culture, and put down with a stern hand all peoples with covetous hearts. Lord Acton said well :

"If we take the establishment of liberty for the realisation of moral duties to be the end and object of civil society, we must conclude that those States are substantially the most perfect which, like the British and the Austrian Empires, include various distinct nationalities without oppressing them. Those States in which *no* mixture of races has occurred are imperfect. A State which is incompetent to satisfy different races condemns itself. A State which labours to *neutralise*, to *absorb*, or *excel* them destroys its own vitality. A State which does not include them is destitute of the chief basis of self-government. The theory of nationality, pure and simple, is a retrograde step in history."

The great enemy of international peace and progress is militarism. It was responsible for German aggression and has caused untold unhappiness to the world. Modern humanity has learned to hate it though it has not been able to kill it. As Mr. Birrell says: "militarism is not dead—we know that only too well—but its gilt spurs and epaulettes are sorely tarnished in the sight of men and women............We know now that the next great war will, when it comes, know no bounds on land, sea, or air. Torpedoes, huge and well-directed bombs, food blockades, poisoned gases, and all the pleasing possibilities of chemistry! Our children are already counting them up on their fingers."

Equally powerful, if less vociferous, as an enemy of international peace and good-will is commercial exploitation. Though commerce as a means of bringing all the gifts of nature to all men is a blessing, commercial exploitation is an unmitigated curse. If Europe feels that universal co-operation is needed so that the rest of the world may feed the war-weary and hungry Europe of today, the Europe of tomorrow when re-established on the basis of economic soundness should not forget her obligations. The old proverb says,

"When the devil was ill the devil a
monk would be.
When the devil was well, the devil
a monk was he."

The method of "maximum production and minimum consumption" has been advocated in a recent issue of the *Contemporary Review*. The system of mandatories easily lends itself to breaches of commercial democracy and commercial harmony in the interests of commercial imperialism and exploitation. Europe which is now the seat of human power should learn self-control and love of others and should be a blessing and not a curse to the world.

Indeed the saviour of the modern age is a higher humanism which again can result only from a higher ethical and spiritual individual life. It is here that India has special privileges and obligations of her own in regard to the world at large. Then and then alone will be realised the poet's true and sweet vision embodied in the following lines:

All the full-brain, half-brain races, led
by Justice, Love, and Truth ;
All the millions one at length with all
the visions of my youth ?

All diseases quenched by Science, no man halt or deaf or blind;
Stronger ever born of weaker, lustier body, larger mind?
Earth at last a warless world, a single race, a single tongue—
I have seen her far away-for is not Earth as yet so young?—
Every tiger madness muzzled, every serpent passion killed,
Every grim ravine a garden, every blazing desert tilled,
Robed in universal harvest, up to either pole she smiles,
Universal ocean washing softly all her warless Isles."

Notes and Comments.

The author of "The Occult World" passed into what seemed eternal eclipse as soon as he published that narrative of the way in which he was duped by her who has been called "the greatest liar in history." Later on, he had a return of lucidity and rationality; and, along with Messrs Mead, Keightley, and others he dissociated himself, for a time at least, from the further developments of the *Mahatma*-cult of occultism. But, as there is a method even in madness, so the law of the return of an old love asserts itself even in the workings of a brain in aberration. In response to this law, Mr. A. P. Sinnett returned to his old place and rank into the fold or society founded by the irresistible enchantress and adroit gull-catcher whom he had sought to immortalise in those letters of "*Koot Hoomi Lall Singh*" which, in playing the role of a *discovered* Mahatma, the chosen agent and revealer of the *hidden* Himalayan Brotherhood of Adepts had *transmitted* to him—and perhaps also composed or "taken down"—by the occult process which had then become known as "*precipitation*" through the air. Since his return, however, he has discreetly preserved his silence. But the days now passing over Western humanity,—and especially over a people like the Anglo-Saxon race inhabiting Great Britain in its present mood of triumphant and self-satisfied egotism and ready for any sacrifice to extend its triumphs over the material or immaterial world,—offer a premium for any one who can offer the promise of fresh triumphs in any field of work to minds filled with vague expectations of infinite progress and gains of all kinds in the coming epochs of the destiny of their race. No one need, therefore, wonder that Mr. Sinnett has come forward to preach to his countrymen in his old character as a priest of occultism, but clever enough to adjust himself to a dominant passion, present among most or large sections of society, for receiving communications from those whom the sacrifices entailed by the Great War have taken to "the other side" of death.

***

It is a pity, however, that the pages of "*The Nineteenth Century and After*," which the veteran writer and critic—M. Frederic Harrison—rightly claims to be "an organ of the higher thought and of independent judgment in social and political problems," should be disfigured by the monstrous delusions regarding the "Astral" world and life with which Mr. Sinnett fills a goodly number of pages of the *August* number of this high-class Review. The way in which Mr. Sinnett discourses regarding what he calls "*Our Visits to This World*" is enough to bring the utmost possible disgust and pain to all true and enlightened Hindus who have believed and still believe in their ancient scriptural doctrine of Re-incarnation. Mr. Sinnett speaks somewhat disdainfully of those Westerners who "accepted the main idea at the first blush, as accounting for the inequalities of life." Those who stop there are, in our view, far higher spiritually and materially than those of whom Mr. Sinnett speaks when he writes as follows:—"The advanced Ego *knows* that he must get back to life on earth in order eventually to get on. Certainly by some a god-like stage is reached when an ego may have risen above the laws affecting ordinary humanity, but long before then his lives in connexion with the earth will have included complete

comprehension of all such laws." There is no such absolute and imperious necessity for any human being now living, and especially for a *truly* "advanced ego," "to get back to life on earth in order eventually to get on" This will be obvious if we consider that such an "advanced ego" can, if he only will, "get on" here and now. A famous passage in one of our Upanishads declares as follows :—

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचिन्त्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ।

The meaning is,—"If even while here one knows his self truly, for him there is (saving) knowledge of the Truth; if, (while living) here, one knows (it) not, (for him) there is great loss (owing to frequent and innumerable re-incarnations). Hence, by knowing the one Atman in all forms of matter, the wise man, having got rid of ignorance, attains to immortality (by becoming the Brahman itself." From this passage it will be clear that, to all true and knowing Hindus, re-incarnation has no value for its own sake, but only as leading to the *Vairagya* (dissatisfaction with worldly gains) which leads to the effort for gaining the knowledge of the one Self which truly is the Innermost Bliss of Love. There is certainly nothing so absurd as Mr. Sinnett's foolish ridicule of those who "shrink with horror from the idea of beginning life in the cradle." Mr. Sinnett seems not to know that life begins even *before* getting into the cradle,—begins, in fact, in the mother's womb. The Hindu scriptures frequently describe the pains and horrors of the life there, with a view to induce in the reader the resolve to avail himself of the present life on earth to gain the knowledge which is to secure us for ever from the need for re-incarnation. It is only the Western theosophist and his eastern brother who has been gulled that glorifies the doctrine of re-incarnation as the essence of Hinduism or of that confused jumble of views gathered from miscellaneous sources which is known as Theosophy.

***

Mr. Sinnett is angry that the ardent spiritualists in England today only care for "the other side" of death, because the prospect is held out to them of communicating with those whom they have "cared for" here and whom they have lost by war or otherwise, and "they are no more concerned with further changes that may lie in the remote future, than boys at a school, full of enthusiasm for cricket, ponder on problems that perplex the invalid of sixty or seventy." But these spiritualists are at least far more practical and have more sense than those who do not care to use this life to gain the true knowledge of the Self which is the Innermost Bliss of Love, but waste it in idle speculations regarding past and future incarnations of the living soul of man and in frivolous and insane efforts to know what has transpired or is to transpire in those incarnations. All *true* Hindus are sick of all unverifiable revelations regarding "the rents in the veil of time" which have emanated from various quarters and have been followed by ugly and acrimonious squabbles of all kinds without doing the least good to anybody anywhere.

***

Mr. Sinnett thinks he has crushed all Western opponents of the doctrine of Re-incarnation when he declares his own triumphant achievements as follows—"I have been able to identify twenty or thirty of my present friends and acquaintances, as having played parts together in former dramas—parts that have curiously varied in character sometimes, under karmic influences of diverse kinds." He nowhere tells us *how* he can convince others that the knowledge of former lives of his "friends and acquaintances" thus gained is true. Until the world of thinking and knowing men has tested his methods and results, we must content ourselves with believing that he, like others in this country and elsewhere, are the victims of delusion. We do no not deny that there may be "higher senses in full activity." But Indian scriptures, we know, are content with only the five senses of man, and the mind known to us all at present. By the practice of Yoga, these "windows of the soul" may be made to acquire higher powers than they possess in their ordinary state. So, we must deny the existence of "higher

senses,"—a sixth, seventh, and so on,—till proof is forthcoming. We feel sure that there is no need for additional senses, so long as the five now existing can be made to acquire powers which they do not now possess and which will enable them to undertake tasks which are now beyond their competence. The Law of Parsimony applies to the workings of Nature in all its transformations, and we cannot join Mr. Sinnett in discrediting it.

* * *

We may agree with Mr. Sinnett when he denounces—with what we cannot but regard as unnecessary warmth—"the self-sufficient foolishness of people who contend that, because they do not remember any former life, no one has lived formerly." We must at the same time question the wisdom or even the sanity of people who lend a ready ear to uncorroborated and unproved tales regarding "rents in the veil of time" sent into circulation by people who only care to keep themselves in prominence before the world by taking up one cause after another and gathering a varying band of worshippers only to leave them and their causes to vanish into the void when an inconvenient stage is reached and it is no longer possible to continue playing the same part on the world's stage.

* * *

What we have said thus far ought to be enough to convince our Hindu readers—and perhaps even others—that our ancient Hindu lamps of knowledge are quite enough to secure our own spiritual progress and to accomplish what Mr. Sinnett calls "the work of educating ourselves up to Divine levels." The Vedas, the Itihasas, the Puranas and Smritis contain all the information we need regarding all truly spiritual aims and methods, and there are still *yogis* and *jnanis* in this land to whom we can gain access in order to attain to truly higher levels of spiritual attainment than we at present have reached. We feel that we cannot afford to abandon them and exchange them for Mr. Sinnett's proffered new lamp, seeing that his offer is accompanied with such a flourish of trumpets and such astonishing exhibitions of puerile egotism as fill us with distrust and even contempt. Moreover, he offers not a scintilla of proof for the existence of his "*four* Lords of Karma" whose "collective jurisdiction extends over the whole universe." Of these functionaries, he says:—"One is concerned merely—or especially—with the savage races; another with the rank and file of civilisation; another with the cultured minority. The fourth is concerned with the Karma of Nations, but that is a huge subject by itself which need not claim attention for the moment." Mr. Sinnett also claims that sometimes they (Lords of Karma) allow the disciple to pass out of their hands and remain under his own Master's guidance for his further progress. We think that we can dispense with their services altogether,—seeing that they have failed to guide humanity—and especially the nations and communities of the West—rightly, during these recent years of strife, anarchy, and devastation everywhere.

* * *

One remark—or Message—of Mr. Sinnett's, however, is or ought to be, consoling. He assures us that "the Disciple is definitely consulted with regard to the choice" of his coming or possible re-incarnations. For our own part, we are not prepared for making any choice of any kind, nor even to leave ourselves to the tender mercies of any "Master" or "Lord of Karma" of the kind mentioned by Mr. Sinnett. Our Indian Gurus do the best they can for us to help us to get rid of further incarnations, or even of the desire for such. In our opinion, Vairagya (or desirelessness) is the most effective means of what Mr. Sinnett calls "training human nature to be divine,"—at least we must *begin* with Vairagya, and that will surely take us on to the goal of true realisation. We have no doubt that Mr. Sinnett's idea that "successive lives surrounded with very different circumstance may be required to work out the whole intricate problem" of attaining to "the Higher Self" is a most unsatisfactory one, and is not worth accepting even as a working hypothesis. On the other hand we feel that the best thing for all of us is to utilise our present life and opportunities to the best spiritual advantage

and in such a manner as to dispense with all need for re-incarnation by realising the Innermost Bliss of Love,—the *Pratyag-Atman* which is One only without a second.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

CONCLUDING REMARKS

1. Sri Madhusoodana sums up the teaching of this Chapter thus :—

उपायः कर्मनिष्ठात्र प्राधान्येनोपसंहृता ।
उपेयाज्ञाननिष्ठा तु तद्गुणत्वेन कीर्तिता ॥

The Karmayoga which is the means of self-realisation is the chief topic of the chapter. The blessedness of wisdom which is the goal is also hinted at in it.

2. Sri Yamunacharya thus sums up the chapter :

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् ।
सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

The Lord teaches Karmayoga to be performed in a spirit of non-attachment and for the good of the world, realising that the real agents are the Gunas, and surrendering everything to the Supreme.

3. It is Karmayoga that leads to *Naishkarmya* and *Moksha*. What saves is the combination of the active body and the unattached mind as opposed to the combination of the inactive body and the attached mind. The Lord teaches this truth with a divine affluence of argument and illustration. He teaches that absolute worklessness is impossible; that he who begins with quiescent senses and pleasure dreaming mind is a मिथ्याचार; that a seeker after perfection should control his senses and perform Karmayoga; and that without action life will fail. He then gives us the injunction of the Creator at the beginning of the creation and tells us how the cosmic wheel moves on. Karmayoga leads us to the Supreme. Janaka and others attained the highest in that way. Not content with this the Lord instances his own supreme example as a Karmayogin. Every man should realise that the real agents in action are the mind and the senses. He must dedicate to the Supreme his actions and the fruits thereof. Then only will he attain peace and perfection. The chief enemy in his path is *Kama or Desire.* His favourite seats are the senses, the mind, and the intellect. Dislodge him from these by the control of the senses perfected by the control of the mind. Seek the aid of God for this end and slay the arch-enemy of the soul and live in eternal bliss. Such are the teachings of the third Chapter of the Bhagavad Gita.

Sanatana Dharma.

The only way to India's prosperity.

(*Summary of a lecture delivered by Brahmasri Dharmavinoda T. V. Swaminatha Iyer Avl., B.A., L.T., of Trichinopoly at the anniversary meeting of the Vivekasamvardhani Sabha, Tinnevelly, held on 7-9-19*).

The subject of the lecture can be conveniently dealt with under the following heads :—(1) What is Dharma ? (2) What is Sanatana Dharma ? (3) Is India prosperous ? (4) If so, how is it so ? (5) If not, why not ? (6) What is our remedy ?

1. Dharma is a concept peculiarly Hindu; it is not therefore possible to express the idea by any corresponding word in the English language. It is usually translated as a duty, virtue, piety etc. But let us consider the various significances in which the term is employed by us. It is our dharma to be honest ; it is our dharma not to injure any one—in this sense it is duty. It is dharma to perform a sacrifice or other religious act—in this sense it is piety or virtue. It is the dharma of fire to burn—here it means Svabhava or "property." And so on. If we analyse all these meanings we will find that the word expresses the inherent nature of things animate or inanimate and the means to improve or perfect them. We may shortly

therefore define Dharma as the Law of Being and Becoming. Lest the word Law mis-lead us a word of explanation is necessary. Laws, human or divine, relating to sentient beings or not, never command or prohibit but are the expression of the relationship of a particular effect to a particular cause.

2. Having thus defined the term Dharma we will see that a Law of Being and Becoming, to be true, must *always* be true. If the law of gravitation is one to-day and a different one a century later, it can have no claim to be called a law. It must be eternally true and binding—binding not at the whim of the Members of the Legislative Council but binding for ever and immutable. That is, Dharma by its very significance cannot be Dharma if it is not Sanatana. Such an eternal Law—Sanatana Dharma—we have only in our religion, regulating for ever the relationship between man and God, between man and man, between man and other beings, between man and his actions. It is impossible to conceive of changing such a law to suit, as it is called, our modern conditions. If any such change is attempted it ceases to be Sanatana Dharma.

3. In this lecture we shall leave out of account our spiritual condition and needs; for the material prosperity alone of a nation seems to be the goal of the moderns. What is prosperity? Is it happiness? If so, we can boldly assert that India in spite of her very many disadvantages is still happy, happier by far than the western nations so boastful of their "prosperity" and civilisation. Happiness does *not* consist in multiplying our needs and supplying instruments of happiness for it is a confession that man ceased to derive happiness from himself and has become the slave of external objects. Happiness really consists only in contentment—in a limitation of our needs, not in multiplying them. No more pernicious doctrine can be conceived than the oft-quoted platitude "Discontent is a sign of progress."

It may be a sign of want but it is doubtful if it is a progress forward or backward. What *is* the ultimate object of discontent? Is it to be eternally and increasingly discontented? I should think not? The absence of discontent, that is content, should be the end and aim of discontent; and contentment is a real happiness. Judged by this standard India is certainly happy—at least she has nothing to gain by copying the methods of the West. If prosperity is not understood to signify happiness but the luxury and the wealth of the West we must remember that the accumulation of wealth in the hands of a few individuals which dazzle us now is co-existent with the most abject poverty and squalor conceivable which is happily not to be found in any part of India. It is a crime to be rich at the cost of the poor; and it is impossible to be so rich but at the cost of the many. God save India from such prosperity.

4. If India is happy, prosperous in the true sense, why is she so?—because of her spiritual philosophy and spiritual training which has given her the means to derive happiness in herself from the eternal source of bliss inherent in every being—because of her social polity which assigned to each citizen of the commonwealth a particular defined status with its duties and rights never clashing as in the West but always co-ordinating with those of others—because of her elaborate system of Varnas and Ashramas, as will be shown later on.

5. India may not be prosperous in the Western sense. Critics are not wanting to prove to us that India is *not* prosperous and this reminds me of the story of the three rogues and the Brahmana, where the latter is made to abandon the lamb he was carrying by the persistent misrepresentations of the three apparently disinterested gentlemen on the road that it was not a lamb. Social reformers in order to vend their wares assure us that we are in a deplorable condition because of our caste-ridden society and superstitious beliefs. Political reformers assure us that we are suffering because we are not given self-government. The Christian missionary attributes our downfall to our "enervating" philosophy. In the midst of such sincere and apparently well-meaning critics, it is no surprise that we have begun to believe in our "miserable" condition, whatever may it be attri-

buted to. Assuming then that we are "miserable" we have to find out its cause. That any of the above reasons cannot be true is shown by the fact that India was admittedly prosperous in the past when social reformers, the political agitator and the christian missionary and their doctrines were unknown. If we have to trace an effect to a particular cause, it is not enough to show that an effect and a cause co-exist for it does not prove the causation of the effect from that particular cause; it will be necessary also to show the absence of that effect at the time of the non-existence of that cause. Applying this elementary principle of deduction and remembering that India's prosperity was co-existent in the past with the rigid caste system, superstitious beliefs, the enervating philosophy and absolute monarchy or oligarchy and that India's present decline in prosperity is co-existent at present with the decline in the rigid caste system etc., the only conclusion that can be arrived at is that Sanatana Dharma and that alone has till now sustained the individuality of the Hindu nation and maintained its prosperity and that the fall from it is the cause of our present decline.

6. It will thus be seen that our remedy lies only in the maintenance and preservation of our Sanatana Dharma and the reform that is actually needed to restore us to our ancient glory and status is a reform of our present ways of life into conformity with our sacred religion. "Equality, Fraternity and Liberty" is a most fantastic cry which ignores the fundamental truths of existence. No tree is like another, no animal is like another, not a single object in the world is like any other, not even brothers of the same father and mother are alike. Any system of thought which ignores this insistent difference in the world is absurd and illogical. It may be a potent instrument in the hands of the mischievous to incite the greed of the poor and the passions of the weak but it cannot help to regulate their lives and ensure the happiness of the world. Sanatana Dharma therefore takes fully into account the various gradations in life, status, circumstances, capacity and intellect and prescribes for the several persons so situated, varying courses of life so that all may derive the best and maximum benefit under the conditions possible with a view to take them all ultimately to the feet of God. Another important reason why Sanatana Dharma alone captivates the thinking man and uplifts him is its ideal philosophy. Christianity and other religions preached it is true, the doctrine of mercy and love but they did not explain *why* we should love our neighbour and why we should not injure any one if we are not personally concerned in the love or injury. Our religion alone has explained it by proclaiming that your neighbour is yourself and you both are God. It is the greatest blasphemy to posit your co-existence with the Omnipresent God; and it is only the religion of the Hindus that realised it and declared the oneness of man and God.

Dharma—XIX.

(By K. G. Natesa Sastri, Vaidya Visarad.)

(*continued.*)

The Hon'ble Sir George Lowndes lays down that "Manu is hardly an authority as the work contains texts both ways." We have already shown that this statement is untenable as there is no logic in it. In this connection it is well to remind the Hon'ble Sir George of the practice, that is obtaining in his own country, that when conflicting texts occur in any statute it is not the custom to throw them away as of "hardly an authority" but to construe them in an intelligent manner so as to be in harmony with every other part. Says *Maxwell*, in his *Interpretation of Statutes*, "Passing from the external history of the statutes to its contents, it is an elementary rule that construction is to be made of all the parts together and not of one part only by itself.........For the true meaning of any passage is that which (being permissible) best harmonises with the subject and with every other passage of the statute." (Max. 5th Edition page 47.) Had the Hon'ble Sir George remembered this rule which according to Maxwell is only *elementary* he would not have ventured to declare, dogmatically, that "Manu is hardly an

authority." He admits that Manu contains one or two texts "disapproving of such marriages" and the next thing he ought to have done is to find out the true meaning "which (being permissible) best harmonises with the subject." Vijnaneswara when he says 'अतश्च यच्छूद्रापुत्रस्य पुत्रमध्ये परिगणनं विभागसंकीर्तनं च... तद्रतिकामस्याश्रममात्राभिकाङ्क्षिणो वा नान्तरीयकतयोत्पन्नस्य' इति । (याज्ञ० १. ३. ५०.) The passage means ("After having said so much in regard to the marriage of a *Sudra woman.*) That the son by a *Sudra woman* is also included among the class of sons from various sources can only mean that they are entitled to have a provision allotted to them as they have *incidentally* come into existence."

Next the Hon'ble Sir George says "Manu, as my Hon'ble friend ought to know, is probably a conglomeration of texts belonging to a great number of different periods," but how this affects the authority of Manu Heaven only knows: According to Maxwell the rule is that "Not only may the later Act be construed by the light of the earlier but it sometimes furnishes a legislative interpretation of the earlier. Thus Chapter 23 of the *Magna Charta* (9 Henry III) which provides that 'all wiers shall be put down through Thames and Medway and through all England except by the seacoast' was held to apply only to navigable rivers because 25 Edward III and other subsequent statutes spoke of it as having been passed to prevent obstruction to navigation" (Max. 5th Edition page 57.)

Hence it is immaterial whether Manu contains texts belonging to one period or different periods. It has come to be recognised as of paramount authority in all matters throughout India from very ancient times and it is now too late to question its authority. Further the Hindus have never recognised the quixotic statement, made with cock-sure certainty by the Hon'ble law member, that Manu is a "conglomeration of texts belonging to a great number of different periods" It is the so-called orientalists and men of their thinking who pose as correct historians that have propounded such a fantastic theory, little paying attention to what others have to say. The Hon'ble law member's "ought to know" is, to put in mild terms, meaningless.

Next the Hon'ble law member takes the various schools of Law. Says he "I start with the *Mitakshara* and the *Mitakshara* recognises the legality of these marriages." We have already explained why he has to recognise them and to provide for the consequences. He further says "That is about the 11th century." We have to point out that it must not be construed that such things were in vogue at that time because *Vijnanesvara* takes them into account. It is customary with Hindu writers to treat of even obsolete principles and customs in their works as they have the peculiar *ideals*, evolved out of their religious belief, before their eyes when writing them. Say they:—"शास्त्रस्य चारितार्थ्यं भवितुमर्हति" इति । which means "The Sastra will be satisfied (even though it be obsolete, provided it is permissible even conditionally)." But here the Hon'ble V. J. Patel's Marriage Bill does not take into account the religious basis on which marriage is rested by *Vijnanesvara* and other ancient writers, but it simply wants to provide for a permit to do all sorts of excesses which human nature is apt to. The statement therefore, of the Hon'ble Law member that "when we hear talk of the foundations of the *Hindu religion* being disturbed, it is not the foundations of the old *Hindu religion*" is absolute nonsense, the more so as we have found him to be incompetent to grasp even certain elementary principles that govern the laws of Interpretation.

Before reverting to our main topic we shall give one or two specimens of supreme wisdom shown by the talented editor of the *Modern Review.* That gentleman says "It is rather humiliating to find a distinguished Hindu leader like Pundit Madan Mohan Malavya subjected to correction on points of ancient history, law and custom by one who is neither an Indian nor a Hindu," We have already remarked that in these days we cannot help being put to humiliation by one "who is neither an Indian nor a Hindu" as there is no remedy for ignorance coupled with a false notion of *cultural superiority.* The Hon'ble Law member's knowledge of the History, Law, and custom of this country has been proved to be very little. One can tolerate this poverty of knowledge in a Law member seeing that he is, in the precious words of the Editor of the *Modern Review*, "neither an Indian nor a

Hindu," but what has become of the case of this self-satisfied Editor? He says:—"Mr. Ayyangar feared that Mr. Patel's Bill might lead on to a Bill validating Inter-racial marriages. We say why not?" Even the most erratic of us cannot but shudder at this wonderful "*why not?*" But let us hear him further:—"In these days, it is only men who are *very ignorant* of the *past history* of India who think that there have not been any 'Varna Sankaras' and 'Jati Sankaras' among Hindus." (Italics ours.) Again he says: "Hindu society has absorbed many foreign races and tribes variously considered of Greek, Mongolian, Kolarian, Scythian, Persian, Hun and other stocks." His absolute faith in his own self-satisfied knowledge is so great as to make him declare that "there is not a single Hindu caste in India which has what is called 'pure' blood. Pure blood is a myth in the science of Anthropology." Let us now revert to the "past history of India" a knowledge of which he so much boasts of. The vigorous Mimamsaka, by name, *Kumarila Bhatta* better known as *Bhatta Pada* who is traditionally recognised as an elder contemporary of the Great *Sankara Bhagavat Padacharya* is placed, by the so-called historians of the present day, in the latter half of the 8th century A. D. This Bhattacharya incidentally raises the question of the origin of caste when dealing with the authoritative character of the "story passages" of the Vedas called *Arthavadas* (अर्थवाद). There the *Purvapakshin* or objector says that caste is not of an eternal origin as we find many races, crossing with one another and this contention is met by declaring that although we find so many excesses among the various races purity of blood can always be discerned by keeping in mind that caste is traditionally remembered and handed down to posterity through father to son and so on, just as Vedas are transmitted from preceptor to disciple by rote. The same idea is expressed by the Great *Vijnanesvara* in his *Mitakshara* thus:—

'ननु कुण्डगोलकयोरब्राह्मणत्वात् श्राद्धे प्रतिषेधोऽनुपपन्नः, न्यायविरोधश्च । यो यज्जातीयायज्जातीयायामुत्पन्नः स तज्जातीय एव भवति— यथा गोर्गवि गौः, अश्वाद्वडवायामश्वः । तस्माद्ब्राह्मणाद्ब्राह्मण्यामुत्पन्नो ब्राह्मण इति न विरुद्धम्...... नैतत् सारं, ब्रह्माणेन ब्राह्मण्यामुत्पन्नो ब्राह्मण इति भ्रमनिवृत्त्यर्थः श्राद्धे प्रतिषेधः । .... न च न्यायविरोधः । यत्र प्रत्यक्षगम्या जातिर्भवति तत्र तथा । ब्राह्मणादि जातिस्तु स्मृतिलक्षणा यथा स्मरणं भवति । यथा समानेऽपि ब्राह्मण्ये कुण्डिनो वसिष्ठोऽत्रिर्गौतम इति स्मरणलक्षणं गोत्रं तथा मनुष्यत्वे समानेऽपि ब्राह्मण्यादि जातिः स्मरणलक्षणा । मातापित्रोश्चैतदेव जातिलक्षणम् । न चानवस्था । अनादित्वात् संसारस्य शब्दार्थव्यवहारवत् ।' इति । (याज्ञ० १. ४. ९०.) We shall deal with this next time.

Annadanam to Brahmins.—
A wrong angle of vision.

In an appreciative Review of the action of the new Dewan of Cochin *anent* the retrenchment of *annadanam* (food gift) to Brahmins, the *Hindu* of Madras says that in spending State money on such gifts, the Durbar is unfair to the general taxpayer. For it is argued, it is a case of spending the money of the general taxpayers in the interests of a particular section of the population. If that is the fact and intention that underlies the institution of *annadanam* or other *danams* or gifts to the Brahmin class, it is an iniquity which no moral state or society should have established, or maintained. But is it so? When a Hindu makes a *danam* to a Brahmin as a member of a religious class, is it primarily in the interests of the donee? Every Brahmin that preforms a ceremony and makes gifts to Brahmins as part of that ceremony *does* benefit the receiver of the gift. But is that not merely a secondary affair? The Brahmins, in fact every Hindu, has only to ask himself this question. In the same way, Hindu States, as the representatives and as the executives as it were of Hindu society, *did* believe in such gifts. The whole of the population at the time believed too. No doubt, it was all Hindu. Now thanks to the tolerance and even active encouragement of Christianity by the Hindu peoples and Hindu princes, added to the apathy of the Hindu religious heads to interpret correctly and keep alive their religion, people gradually gave up

Hinduism. When the ex-Hindus became considerable in numbers and when even the Hindus that remained in name began to be subject to anti-Hindu influences of various kinds the virtue of making gifts to Brahmins ceased to be clear. Instead of the Brahmin so gifted being considered as an organ of the social organism whose maintenance in a public state of repair is necessary for the organism itself, he was treated and fed just as an impecunious beggar would be—an extra-organismal burden. When the angle of vision was thus changed, the invidiousness of one caste alone being helped with charity or *alms* naturally became prominent and an agitation set in. Again, when in Hindu society the religious function ceased to be in demand as before, the supply began to be less. The quality of the supply also became inferior. The State as State did not care whether the Brahmins fed were really religious Brahmins fit or prepared to do religious function of some kind or other. Thus the old justification for *Annadanam* to Brahmins gradually disappeared. This is the present state of affairs more or less.

Now what is the course to be followed? Is it to abolish the institutions which have, as above shown, lost their justification and to regard our business over? Or is it to feel that by merely stopping the supply of blood to an unfunctioning or ill-functioning organ, our work is not done, that we have in that case to go without the service of that organ and that therefore our duty is to make that organ in question function by supplying even more blood if necessary and by guiding and stimulating its activity in other ways? That is the principle of physical therepeutics. The principle of treatment for the social organism cannot be much different. What was revenue to the protecting organ of society what was price to its purchasing class, what was profit to the distributing class, that was *danam* and dakshina (gifts of kind and coin) to the religious class. If it be conceded so far, the next point should be to see how analogous methods could be applied to the case before us. But as that is only a matter of a detailed application, I do not propose to go into it. Any person of intelligence and resource could do it. But the establishment of the principle is the most important. If that is done, half the work is done. In regard to these *Oottupuras* in Cochin or Travancore or anywhere else, let there be a rule that only Vydiks be fed. Up to the amount of expenditure allowed let not the resident vydiks be wholly excluded. Let again some religious function or other be directed to be performed by whomsoever seeking to be given free food gifts. Probably, as I have just said men of more practical sagacity and greater resourcefulness may be able to suggest better remedies. My point in this letter is only to draw attention to an aspect of *annadanam* to the Brahmin that is generally disregarded and to show that in this as in several other matters pertaining to Hindu Socio-religious practice, the angle of vision is apt to be wrong.

A Hindu.

Musings from the Maharatta Capital.

[From our own Correspondent.]

Contact of Customs.

Customs of a people are an index of their civilisation. When two civilisations meet, they naturally act and re-act on each other. The extent and nature of indebtedness of the one to the other depends entirely on their relative superiority or utility and susceptibility to extraneous influences. The effects of contact of the Indian civilisation with that of the West are only too well known and too much in evidence to need repetition; and especially in religious and sociological aspects of a Hindu's life, the less said of such effects, the better. The mentality of the Hindu has undergone itself a thorough change,—a change which cannot be said altogether for the better. So far, for the influence of the West over the Orient (Indian.)

Apart from the above, in India itself which, it has to be borne in mind, is a vast sub-continent, one comes across several variants of the same civilisation which is generally associated with the ancient Hindu Aryan culture and conduct of life; and different parts of India accordingly present

diverse local customs peculiar to them in the main. Before entering into a study of these, it is as well that we should mark the position assigned to South India in this connection. To quote the words of a contemporary observer of men and things, of a great man free from parochial and partisan prejudices, of no less a personage than Mahatma Gandhi himself, " More than any other parts of India you have preserved the national traditions in a superior manner. You have preserved most decidedly the outward form. You have also the great faith in divinity. When I look at you, I am reminded of our great Rishis. I am sure they could not have lived simpler lives, but one thing is simple. You have to dream into the form you have so beautifully preserved the spirit of the Rishis. Then you will be a power in the land and you will preserve the dignity of the nation and realise her future destiny. I hope that God will give you sufficient strength for this......" The above coming as it does, from such a selfless and saintly patriot, indeed, is a testimony of which South India may justly feel proud. Mind you, it comes from one who speaks with authoritative knowledge of conditions of different parts of India, nay of the whole world worth mentioning in this behalf.

A few years ago when the writer of this article was in one of the Madras offices, a certain gentleman from the north of India, and town agent (as he described himself) of a Sankaracharya just then happening to tour in South India and staying in Madras had an occasion to call on me and in the course of a short interview he observed that he was delighted to see the existence of some religion still in Madras whilst as a matter of fact it had practically died out elsewhere in India and it was next to nil in Bengal. Of course, as a South Indian, I felt flattered and proud too to a degree. If he could express himself in such a manner at the state of affairs in *the India of the Madras City* what would be his admiration if he went into the interior, into the India of lesser towns, into the India of those remote small villages where religion could be seen in a comparatively better light, lingering as far as it could of course, free from the pernicious and contaminating influences which have as a rule tended to corrupt it in metropolitan and other big centres of human activity? By religion, be it noted, is meant, religion as popularly understood and traditionally observed and accepted, and not religion of the modern ultra-rationalistic school or of the fire-brand social-Reformer with their outlandish and opprobrious notions of Hindu Religion and society.

The above observations about South India seem to me, on the whole, direct statements of bare facts. No attempt need be made to read between the lines nor is any insinuation intended, in the remark of Mahatma Gandhi that *outward form* has been strenuously preserved in the South and that the *spirit of* the Rishis has to be infused into it. This need not necessarily mean that the *spirit* is entirely wanting nor the outward form alone is not much good. A harmonious combination of both is doubtless most essential and desirable, but *outward form* has also its use and force and is certainly better than the lack of either; for the preservation and the continued observance and existence of forms, *outward* though they be, remind, or ought to remind one of what one is really intended to be in spite of one's *actual* practice in spirit to the contrary; and this constant reminder ought to prove a wholesome corrective at some stage or other in one's life-time. Whereas the discontinuance of outward forms is more often than not the harbinger of a change in mentality decidedly for the worse. That kind of loose talk and unguarded utterance in certain books and press, platform and pulpit, that sort of stale platitudes such as " what is there in outward forms? What is there in outward show and profession? in rites and ceremonies etc. etc.......? it is the mind that must be pure and godward, that must know and practice the true religion!"—it is these that are responsible for the prevailing modern day irreligiosity even in Madras which till a little while ago was held to be a stronghold of religion and religious instincts over and above all the other parts of India. It is in this Madras—the South Indian representative and capital—we see now the growing spirit of Protestant Hinduism, it is here apostles of Neo-Hinduism have appeared and are busy making converts—rather perverts if you please—unsettling the minds of the young and old of both sexes. It is these erstwhile religiously bent Madrasees that are now seen in new fangled form and spirit, with all the mad zeal and

vengeance of a fresh-baptised pervert and have succeeded in dislodging Madras from its proud position as a religiously disposed province. As already sketched out in a previous article in the columns of the 'MESSAGE,' a colony of such neo-Hindu Madrasees has been formed in Poona. They have brought into existence "A Madras association" with a view to promote greater social intercourse among themselves and with the local residents and countrymen of the Maharashtra. The inaugural meeting of this association took place a few months ago when a distinguished Principal and a Professor of the local college graced it with their presence and blessed it in solemn words of precious import in the course of a lecture delivered by the Professor on the occasion on social development in India. The one impressed the importance of increased industrial output on the part of both men and women most of whose time and energy were now running into waste, so that India might keep abreast of the advancing nations of the West, while the other exhorted the Madrasees not to notice any traits or habits of the men of Maharashtra which might seem repugnant or disagreeable or strange and earnestly wished that both the types of the Indians might emulate and imitate each other in respect of whatever might appear so worthy in either. Valuable advice this was indeed, though neither of them had any word to say in regard to religious aspect of life nor was this desired and thought of by the association itself. True to the advice, it is but fair to record that our Madrasees have already earnestly applied themselves to the task of emulation, and no less true it is that the men of Maharashtra have so far found nothing in the Madrasees to be imitated and emulated. Such of the Madrasees as are already not sufficiently advanced before arriving at Poona, are enamoured of the universally prevailing custom of cropping the hair or growing it in peculiar local fashion which is itself very rare, and the necessary change is at once brought about in the region of the head and the face, in a day or a week of their arrival; for, mark you, head is the foremost organ of the system and if it is reformed, the whole system becomes right. This is one item in which the Madrasi has been convinced of the worthlessness of his native custom and of the superiority of the local pattern which is in its turn, a result I believe, of contact with the fashions of the West, as elsewhere. The facilities for cropping and cutting in this ludicrous fashion are great here, for at each and every step and turn, you will find Hair-Cutting Saloons ready to prune and parry, to section and shear in any way desired whether in generally approved fashionable methods or in any particular manner desired by the candidate, whether at mid-day or midnight, forenoon or afternoon on the way to or from the office. Bath after shave has mostly become a thing of the past and blank foreheads without the caste marks, (even amongst the Vaishnavites who have been ordinarily slow to adopt such improved methods in the past) have become the commonest sight;—all these revolting to a mind cast in a little orthodox mould! Next item of social advance is *smoking* which has become a thoroughly common practice amongst the Madrasees here—another direction in which Madras has imitated Maharashtra where the practice of smoking seems universal. Of course 'Sandhya' can have no place in this neo-programme of daily life and the word itself has been deleted out of memory, and Sraddha is of course, striving to reach the level of 'Sandhya,' in spite of the recently declared opinion of the Hon'ble Mr. S. Srinivasa Iyengar (the Brahmin Advocate-General of Madras, it is believed) that both *Sandhya and Sraddha* are the only two worthy rites to be retained while all the rest of the lot of Hindu rituals and ceremonies might be given the go-bye. I refuse to believe that this kind of imitation would be doing honour to the well-meant advice of the distinguished Principal of the Fergusson College and yet this is *the* visible result so far.

Is the South Indian civilisation safe in the hands of this class of modern Madrasees, I ask? A civilisation which has distinct traits of its own, which has evolved a pattern of religious and social observances in as much consonance as possible with the Smiritis and as little affected as possible by foreign rulers in the past unlike other parts of India which should have been considerably influenced by the habits of the Muhammadan rulers and community in regard to matters of personal cleanliness and purity and of social and religious customs and festivals—matters

in which S. India must bear the palm and be held to be altogether in a superior level. Our Madrasi friends out here are disproving the truth of this proud position by becoming easy and thoughtless victims to foreign fashions, thereby proving as it were, unconsciously though, the absurdity and futility of their own habits. Will the Dakshina Bharata Dharma Mahamandal recently started in Trichinopoly interest itself in this matter of rectifying the Madrasees out here and elsewhere by sending out preachers or by such other arrangements as may be deemed desirable and possible? I wrote about this position to the authorities of the Bharata Dharma Mahamandal Benares, but without any response so far. I would invite the earnest attention of Hindu gentlemen of the Madras Province in whom there is yet a living spark of faith in Hindu religion and ideals, to the urgent necessity and importance of taking steps to set right the Madrasees who are now being led astray before the stage of possible recovery and reclamation is transgressed and of enabling Madras to continue to hold its place of pride in religion and civilisation without allowing itself to be influenced by worthless aspects of any other civilisation with which it has of necessity come into contact.

Olla Podrida.

As soon as the doctors go out of our ken, the astrologers come in. These are now very busy advertising their wonderful predictions (especially past predictions.) What does all this foretell?

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This is not all. The *Hindu Missionary* speaks of Christian Hindus and a wonderful new play called 'An Ascetic's family'. The standard of social revolt has been raised everywhere.

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* *

One gentleman wants an Indian Esperanto. Social service quarterlies, monthlies, fortnightlies, weeklies, dailies, hourlies, minutelies, and secondlies are starting up everywhere. They relate ostensibly to the depressed classes but they are themselves miserably depressing.

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While we are busy talking and hero-worshipping others abroad are organising and going ahead. Civil aviation is coming. I hope it will be civil. Recently a new form of propulsion was invented by the application of the principle of sound waves to methods of transmission of power. But I forget that modern Indians in Conferences and Congresses have already applied "the principles of sound waves to methods of transmission of power."

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Not only have they done this. They have discovered two unknown quantities P. B. N. B. (Pro-Brahmin non-Brahmin) and N. B^2 (non-Brahmin non-Brahmin.)

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Did you read recently about the Government grant of Rs. 1000 having been withdrawn from the Madras Ayurvedic College, as it was an institution where treatment was based upon an unscientific system of medicine? Was the system scientific when the grant was begun? When was its unscientific character found out? What is a scientific system? That which *saves* by science or that which *kills* by science? Will our doubts be ever answered? Science indeed! The Indian civilisation has been built up by the Indians who were being healed in a very unscientific way. We are quite content with it.

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But people may say that was the old Indian civilisation. The modern Indian civilisation is indeed wonderful. We hear of ascetic's families (सन्यासा ची संसार). The *Hindu Missionary* has gone into raptures over that foolish drama going by the above name, as it generally goes into raptures over every anti-Hindu antic.

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This is not all. Principal Paranjpye wants co-education of men and women in

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pre-collegiate, collegiate, and post collegiate education. This is modernisation with a vengeance. We want men, women, and children, animals, machinery, to go on producing endlessly and use knowledge for the sublime ends of overproduction and competition and exploitation. This is the new gospel. What do we care for the unsexing of women, or the vulgarisation of child-life or the prostitution of machinery?

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Strangely enough the *Indian Social Reformer* does not like Mr. Paranjpye's gospel. Strange that such difference should be 'twixt Tweedledum and Tweedledee. N. B. The *Reformer's*, article in an issue of the last month. I give this as the *Reformer* seems to be often asking for references.

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But even the *Reformer* is outdone by Mr. C. R. Reddi and in a recent editorial in an issue in September 1909 the *Reformer* attacks Mr. Reddi. Mr. Reddi's scholarship such as it is seems to have led him to conclude that Indian drama was worthless. Some people have unaccountable tastes. He relies on the opinion of Madrass, a Parisian. So Paris sets the fashions outside the realm of dress also, is it? Our so-called leaders have become so back-boneless that they must bolster up their views by going to Paris, Nova Zembla, and Iceland for support! The Reformer reads Mr. Reddi a well-deserved lecture about his absurd views in regard to the Indian drama. Mr. J. S. Chakravarti said well about Mr. Reddi and his French authority: "To understand the harmony of art, culture is necessary. A man may stand in a garden planned and planted with superb art or harmony, but unless he has got that key or plan he may think he is in a forest. So, perpaps, it was with Mr. Reddi's French critic in the garden of Sanskrit drama without the key of spirituality."

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Modern Indian life, if it is deficient in artistic and spiritual perceptions, excels however in gastric perception. A grand cosmopolitan dinner was arranged recently when Mr. R. W. Davies was recently transferred from Madras to Chittoor.

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One aspect of artistic perception is however very prominently visible. Quite recently a gentleman aged about 30 advertised for a *beautiful virgin widow* aged 16. His age was given approximately but his to-be-bride's age was given with admirable precision. Another would be bridegroom who describes himself as a Smarta Telugu Brahmin aged 36 wants a handsome well-educated, and well-grown-up Brahmin maid of 16. His taste seems to be for *maids* of 16 and not for widows aged 16.

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The Birthday celebrations are going on. Some people become celebrated; others have celebrity manufactured and thrust upon their glad and willing selves.

SCRUTATOR.

Important Announcement.

THE HINDU MESSAGE of the 6th of November next commences a new volume. Several improvements will be made from that issue forwards both in the Matter and in the get-up Every effort will be made to make the journal more interesting and varied. A Prize competition will be instituted and several other new and attractive features will make the "MESSAGE" more popular. Further details will be announced in the next issue.

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